M-323.

Excerpt from tape taken Wednesday, May 30, 1962

Portion of answer to Drid Williams

The following begins at what I believe leads up to talk about "Puzzle"

(It is stated that Drid should not take task for the coming week ... she will remember and do it ... It is said, I try to be aware of more than I am... One will reap rewards from effort ... and then goes on to say: Because this is routine. One doesn't think about it at all in ordinary life, one has to come back to it every week in a certain way and see how much possibility of food there is. Analyze this almost step by step. You can see now that if one is really interested in work one oneself - how, that if I could have this attitude day after day regarding myself that in my ordinary life how many thousands of opportunities there are in which I could come to myself.

And when I say opportunities I mean to find that I experience for myself my own time in myself. If I look back for myself and if I would start to think of the number of moments which are contained in a second and therefore the number of moments which, fortunately, have no dimension which are contained in a day - that if I could really take such opportunities as they have been given when I was young and, again, bring towards it the attitude that if I am young, new (you remember, May) New , something that as if I have never seen it... if I could have that attitude towa one day in my life and consistently - I say if - it is impossible - but, you see, opportunities are going by, going by without being used and that, my desire, my loyalty towards myself - my real conscience, that, would come in. It would have to account for the expenditure of the time allotted to me... if all of that starts to grow in such a way that it becomes really the serious matter of life and death, then, in one day I could be conscious. Of course, we are not and of course we don't live that way and of course we don't have even that kind of attention, let alone energy, let along the ability to persist but we have to get closer and closer to that as a

necessity and we have to live with these ideas much more and much more on the basis of a reality that if we don't we lack something and unless I start to have towards the ideas as a whole, towards the possibility of evolution of myself, unless I have towards that a real wish that I want to find out.. I would almost say, once and for all, what is it that it could give me - unless I get gradually that kind of depth and intensity in my wish, then, after alittle while if I don't do it it will disappear, because, also these attempts are subject to the law ofHeptapara-parshinokh and that in even that do, re, mi in the first triad of my attempts that unless I reach a point by overbridging that Fa, I will all the time fall back to Do- I have to reach someplace at Mi and then because of a, let's call it a fortunate circumstance, or maybe if it is an outside shock it may be in the form of God smiling and if at that time then I realize the purpose of my life and from that time on start really to work, then, I don't worry anymore that I will go back to the Do - I will go back to Sol probably, but, I will be in my own life of an entirely different kind of a plain, and with this in mind you see one has to remember that the task can be taken out of life and as I say analyzed - First divided into little sections that are put together but this time in a certain arrangement which for myself starts to have a meaning. Life otherwise is a puzzle. I do not know because I don't know what are the motivations in my life in the variety of different things that I do haphazardly, by association, by certains forms of conditioning, by certain way of letting myself go, by influences from other people outside, or circumstances in the outside, any kind of an event that will take place, of course, affects me ... In all of that I gradually start to consider my life as a puzzle that I cannot solve.

It is a puzzle, I know it, but, since I do not know the different valuations of each item and each motivation I cannot give it the proper place and I cannot even relate it well enough.

For instance, if I say, in trying to study psychology about myself, I have certain forms I call physical behavior, and, it is, let's call it a center and I have certain forms of an emotional nature and forms of what I call the thinking process, that is probably as far as I can go. It is sometimes even very difficult to distinguish between them but more or less I know by the averages that such an possibility exists in the form of distinction - and then when I start to think about it, then, I get alittle bit worried because certain things take place in my mind that are very similar to a wish and also there is a certain activity in my mind which undoubtedly is guided by mental process which take place in my physical behavior and the same way my physical behavior has certain qualities that I would call (mental), I sometimes say instinct, sometimes say it has a mind of it's own and my emotional center also is divided into a few different thinggs where certain emotions being very close to sensation are almost physical and sometimes an emotion is almost intellectual because there is a reasoning process sometimes in why I like and why I didn't and so,in order to bring alittle more clarity in that puzzle I start to divide the first center into three, the second center into three and the third center into three so that totally I have nine, and I call them sub-centers and I then give them names and I say it is Intellectual-instinctive, emotional-instinctive, instinctive-instinctive and then it is physical-emotional, emotional-emotional, intellectual-emotional and then I add physical-intellectual, emotional-intellectual, intellectual-intellectual and then, where am I? It still is a puzzle although I've given it a name (possibly german expression Eben wo Begriffe fehlen quoted here) so that is the puzzlxe. Now I take my life apart. I see each individual little action by itself. I see certain motivations that had relation as if they are now separate. I take out of my physical behavior certain things - I call it an arm which I now become aware of and I sense. I take certain forms of my PHYSICAL

behavior, in general,and I call it my voice and I become aware of my voice during the day - I try now to take myself apart and then by means of what is called observing something of myself, try to become acquainted with the parts. I become also acquainted with the value of each part and I also become acquainted with the way it functions. With this kind of knowledge - it's probably a great deal intellectual and to some extent it will have to be emotional because it has to be fed some way with a wish that I really ought to uncover certain things analytically and it is not psychological analytically because I'm not placing it in the past and I'm not attaching any particular value to a mother complex in (whatever I've lived through). I'm interested in what I am at the present time and how I behave at the present and simply make statements about certain parts of my functioning which are related but which I cannot see because they are too puzzling for me so the first step is when I start to see this - that I have towards myself much more of an objective viewpoint - although the pieces are still apart and we do not as yet function together. But it is necessary, as it were, to weigh each individual part by itself and to know where it would fit and then I start to put the puzzle together. This is a different process, a different process from the analysis (work), it is almost the reverse. It is the bringing together out of a multitude of things somethi that is homogenious. The first was to divide what I call my homogenious entity into something that are little bits of things that make it up. I split,as it were, first the totality of myself into molecules and now I synthesize out of the molecules the kind of (product) that I would call man. So you see, this puzzling question and the taking apart of the puzzle must be followed by the putting together of the puzzle and again that I have seen the individual functions, (that) in turn have to be followed by the totality of myself being sensed and observed. This is where I take the parts of the puzzle and put them together and then see that my arms and le have a function in relation to the other., and then they belong to my body as a

whole and that my body as a whole contains in it certain special kinds of cells which are called organs and which have a definite function to fulfill - emotionally, intellectually, sex, heart, solar plexus, whatever it might be, it belongs now to the totality of what first was my personality but with the rearrangement and the re-evaluation and placing them in the proper relationship to each other ... my personality has changed into individuality and in individuality now starts to function in a different way, because, although it has still the form of my body it is now contained by something that knows how to behave, how to feel, how to think, how to do at the time when it isnecessary to do and how to think in relation to my doing and to have the different centers now functioning independently of each other, but, harmoniously developing, then, joining into an entity of becoming that what I really wish to be - that is,a Man.